THE OLD NON-CONFORMIST,

Touching the Book of

Common-Prayer,

AND

CEREMONIES.

Unto which is annexed the Reasons why *Scotland* refused the Book of Common-Prayer.

WORCESTER COLLEGE OXFORD LIBRARY

——— *At vos*
Dicite pontifices, in sacris quid facit aurum?
Quid juvat hos templis nostros immittere mores? Pers. Satyr. 11.

London, Printed and are to be sold by *H. C.* in Popes-head Alley, 1660.

Reader,

HAving by me an ancient piece, entituled, An abridgement of that Booke which the Miniſters of Lincoln Dioceſſe delivered to his Majeſty *King James*, the firſt of *December* laſt, being the firſt part of an *A*pology for themſelves and their brethren that refuſe the ſubſcription and conformity which is required, *printed in the year* 1605.--*now* 55 *years ſince*:-- *I had thoughts of giving thee the whole piece, now long ſince out of print, and as worthy peruſal as any thing I ever read of that nature; But conſidering perſons that need information in this matter are generaly, ſuch whoſe many occaſions admit not larger diſcourſes, I have taken ſome pains to abridge their abridgement*:--*taking in the ſum, as may beſt accommodate to the preſent ſeaſon, hoping my pains will be acceptable to the greateſt lover of the Service-*

Booke, for it diſcovers a many faults (and thoſe no ſmall ones,) which he that reſolves to retain may do well to amend.--The latter part, which they call a ſhort table, is word for word as themſelves leave it us, ſomething alſo ſhortly we have added, out of that wel known piece, Sme&ymnus, *famous for the eminent, godly and learned Authors of it, and eſpecially for its own worth: --- Sure this light is too great to be eclipſed by a few* dark-Lanthornes, *and the arguments never to be anſwered, unleſſe as not long ſince I heard Epiſcopacy aſſerted from a Pulpit thus,* Jeſus had one *Angel* at his head, another at his feet, but, there is Prelacy in Heaven, *Ergo,* Epiſcopacy muſt be in the Church: -- *Riſum teneatis amici:--*

Farewel,

THE OLD
Non-Conformiſt
Touching the Book of
COMMON-PRAYER.

MAſter *Stephen Marſhal*, Mr. *Ed: Callamy*, *Tho. Young*, *Matthew Newcommen*, and *William Spurſtow*, tell us in their Smectymnus, Page 5. that the firſt and purer times knew *no ſtinted Liturgy*, as appears from *Tertullian*, who tells us the Chriſtians of thoſe times did pray *Sive monitore quia de pectore*, without any prompter but their own hearts; *Auſtin* alſo telleth us, *Liberum eſt, It is free for us to ask the ſame things in the Lords Prayer, aliis atque aliis verbis: --- Sometimes one way, and ſometimes another*, and *Juſtin Martyr* tells us, *He who inſtructed the people prayed according to his ability:* (p. 7.) Yet have ſome Biſhops blaſphemed the ſpirit of prayer, and many able learned, conſcientious Preachers have been moleſted and ſuſpended for letting the conſtant flames of their fixed conceptions mount up from the Altar of their zealous heart unto the Throne of grace: --- (p. 8.) Their tongues alſo have raged againſt this way of prayer, have ſealed up the mouths of Miniſters for praying thus in publick, and impoſed penances on private Chriſtians, for praying thus in their families, and compelled them to abjure this practiſe endeavouring with raging violence to baniſh this divine Ordinance from our Churches and

Tertul. in his Apol. c. 30. 121. Epiſt.

and dwellings, profeſſing in open Court, it was fitter for *Amſterdam* then for our Churches:---as did Dr. *Corbet*, Mr. *Nevil*, and all this in behalfe of that book of Common-prayer, the original whereof is publiſhed in that Proclamation of King *Edward* the ſixth, (p.9.) which they ſo rigourouſly preſſed, to the caſting out of all that ſcruple it, or any thing in it, to the (almoſt) juſtling out of the preaching of the Word, and conceived prayer altogether,---which yet was taken out of models from *Rome*, and hath ſince the firſt compiling of it ſuffered alteration to the worſe, and ſo ſymbolizeth with the Popiſh Maſſe, as that the Pope himſelfe was willing to have it uſed, if he might but confirm it:--for the end of it was, on purpoſe to bring the Papiſts to our Churches, but rather it hath brought many of us to them, not any of them to us: Becauſe many things therein conteined, are ſtumbling blocks, before the feet of many:---ſuch as theſe: The clogging it with Ceremonies, the often, and impertinent reiterating of the Lords Prayer, the ill tranſlation of the Pſalms, and of the Scriptures, the many phraſes in the prayer that are liable to juſt exception, and whereas the Miniſter, by the Scripture, is the peoples mouth to God; this book preſcribes Reſponſaries to be ſaid by the people, ſome of which are unſutable to what the Miniſter pronounceth, ſome of them favor of tautologyes, ſome are made to be ſo effectual to the prayer, as that all which the Miniſter ſaith, is no prayer without them; as in the Lettany:---(p.10.) Again it is ſo much idolized, as that it is accounted the only worſhip of God, and is made the upholder of an unpreaching Miniſtry, and is cryed up to the height, ſo that ſome are not a hamed to ſay, *that the wit of men and Angels cannot mend it, and that it is a ſufficient diſcharge of the Miniſters duty, to read this book*:——

Abbots Church forſakers.

The end of its firſt uſe was not to tie Godly men from exerciſing their gifts in prayer, but the old Popiſh Prieſts, that by a ſeeming return to our religion did through indulgence retain their places; from returning to the old Maſſe, which yet did hinder Miniſters (that had the gift of prayer in an aboundant meaſure as well as of preaching) p.10. In Biſhop *Wrens* dayes,

dayes, who forbid all use of conceived prayer in the Church: —— So much they ——

Out of the *Lincolnshire* Ministers Apology delivered to King *James*, for themselves and their brethren, refusing subscription, and conformity to the book of *Common Prayer* and *Ceremonies*, Printed in the year, 1605.

THe first Exception to the book of Common-prayer is from the order it appoints, for the reading the holy Scriptures. *Except.* 1.

First, Appointing the greatest part of Canonical Scripture to be left out in the publique reading, in the Congregation: namely both books of the *Chron:* almost the whole book of the *Reve*: and above 100 Chapters more, *are to be read* at no time, either for first or second Lessons, or for Epistles, or Gospels. *Argum.* 1.

This is contrary to the word of God; for 1. It is one degree of taking (*Rev.* 22.19.) from the words of Gods book, to order so much Scripture to be omitted in the publick reading; — 2. The whole Scripture, and every part of it some wayes edifies the Church, as the second book of *Chronicles*, and those Chapters of *Exodus* & *Ezekiel* which the book orders not any time to be read, then only when the people are not present to hear them: — 3. Sundry Scriptures omitted, are fitter to edifie Gods people in many points of faith, then any that are to be read, as the Genealogies, mentioned *Mat.* 1. & *Luke* 3. demonstrate Christ the promised seed, *Solomons song* the mutual love betwixt Christ and his Church, therefore called *the most excellent song*, what the state of the Church is to be in this last age of the world, who is Antichrist, his rising and fall, and the glory of the new *Jerusalem*, those Chapters of the *Revelation*, never read, much more in 727 Chapters or there-

thereabouts, either alwayes omitted, or to be read only upon working dayes when few can hear them; 4. This hinders many that will not, and all such as cannot read, in the probablest way *of searching the Scriptures which testifie of Christ*; 5. It obstructs the peoples profiting, by preaching their non-acquaintance with the Scriptures quoted, falling in such Scriptures as they may not hear publickly read; 6. The Church of the *Jews* before Christ, the Primitive Church; next succeeding Christ and his Apostles, and the best reformed Churches at this day, neither did nor doe, command the leaving any part of canonical Scripture to be unread; ---7. The judgment of the Godly learned is expresse against it. *Irenæus*, *Austin*, *Chrysostome*, *Jewel*, D. *Fulk*: *Zepperus*, and others, their testimonies at large, but here omitted.

Argum. 2. Secondly, The Book of Common-prayer gives too much honour unto the Apocriphal Books; First, It commands many of them to be read in the Congregation for first lessons.---- Secondly, It appoints them to be read under the name of the holy Scripture of the old Testament, without any note of difference from the canonical, and commands the story of *Susanna* to be read under the name of *Daniel* the 13. Thirdly, It appoints them to be read in so great a measure for their proportion, as the canonical Scripture of the old Testament, for of the canonical Chapters in the old Testament being in all 779. or there-abouts, are read only 592 or there-abouts: and of the Apocriphal Chapters being in all 172 or there-abouts, are read 104. or there-abouts: Fourthly, It commands them to be read on the greatest Holy-days, when the Church assemblies usually were fullest: 5. when an Holy-day on which one of the Apocripha is to be read fals on such a day on which the calender appoints a canonical Scripture, it commands that the canonical shall give place to the Apocriphal: Sixthly, It appoints many of the Apocriphal Chapters to be read twice in one yeer, & some thrice; so it doth not one of the canonical Chapters of the old Testament; Seventhly, It appoints the Apocriphal books to be read, as tending more to edification, and such as may lesse be spared then those Chapters of the canonical

canonical that are omitted, as *Wiſdome* 3. 6. 9. 12. 19. *Eccleſiaſticus* 15. 19. 21.— 23. 25. 29. 39. 44. This is contrary to Gods word; For 1. not the Levites, nor Chriſt, or his Apoſtles, read, or interpreted any other then the canonical Scriptures, for inſtruction of the Church—2. The holy Scriptures are given by inſpiration of God, 2 *Tim.* 3. 16, 17. and are able to make perfect in doctrine and manners; 3. Chriſt is the teacher of the Church, and no writings may be appointed for its uſe, but ſuch as are indited by his Spirit, *Mat.* 7. 15. Fourthly, Neither the old Church of the *Jews*, nor the reformed Church at this day, uſe any but canonical. — Fifthly, their error who account theſe canonical Scripture, is hereby confirmed, the council of *Carthage*, *Bellarmine*, and *Gregory Martin* inſtanced in, here omitted.

Sixthly, *Sundry of the Apocryphal chapters that are thus appointed to be read, do containe manifeſt errors and corruptions. In* [r] *one of the chapters of Tobit* [ſ] *appointed to be read, an Angel is reported to have ſaid that* He was of the tribe of Nephtalin, and of the captives that dwelt at Niniveh, [t] *ſundry times, and anſwereth to the name of Azarias Tobies brother or kinſman, which name alſo he is ſaid* [u] *in another place of the ſame book to have given unto himſelf, as if he had been* of the kindred of Ananias the great, and one of Tobies brethren or kinsmen. *In* [w] *another place of the ſame book which is* [x] *appointed to be read, the Angel is ſaid to have directed Tobit to cure his fathers blindneſſe* by anointing his eyes with the gall of that fiſh, *the Liver whereof he had* [y] *before preſcribed for the driving away of Devils. In the* [z] *ſame chapter old Toby is ſaid to have given thanks for reſtoring of his ſight, in this form*; Bleſſed art thou O Lord, and bleſſed be thy name for ever, and bleſſed be all thine holy Angels: *In* [a] *another the Angel is reported to ſay that* [b] Alms doth deliver from death, and doth purge all ſin, *and* [c] *that* he did bring to memory their prayer before the Holy one, *and that* [d] he was Raphael one of the ſeaven Angells which preſents the prayers of the Saints.

r Tob. 7. 31.
ſ Octob. 2.
t Tob. 7. 89. read oct. 3.
u Tob. 5. 12.
w Tob. 11. 8.
x Octob. 4.
y Tob. 6. 7. and 8. 2, 3.
z Tob. 11. 14. read Octo. 4.
a Tob. 12. read octo. 4.
b Verſ. 9.
c Verſ. 12.
d Verſ 15.

Theſe and ſundry others are apparent corruptions in that book,

and ſo taxed by Junius, Lubbertus, D. *Whitakers,* D. *Abbots,* D. *Willet, and others.*

In the book of Judeth which is wholly appointed to be read the [f] *fact of Simeon in murdering the Sichemits is commended, and Judeth* [g] *prayeth that God would bleſſe and work with her lye.* [h] *She dreſſed and tricked her ſelfe that ſhe might allure Holofernes unto wantonneſſe,* [i] *and prayed God* that he might be taken with the ſnares of his eyes in her, and that God would finite him with the lips of her love. *She* [k] *uttered wittingly and willingly many lyes, and in all this is commended by the author of that book. All theſe and ſome others in that book are manifeſt and ſhamefull errors: and ſo have been obſerved to be by Junius Lubbertus profeſſor of divinity in the Univerſity of Franekers in Friſia, our Divines that conferred with Campion in the Tower,* D. *Abbots Dean of Wincheſter,* D. *Willet, and others.*

f Jude 9. 2.
g Iud. 9. 10. 13.
h Iud. 10. 3, 4. & 12. 15.
i Iud. 9. 13. according to the Biſhops Bible.
k Iud. 10. 12, 13 11. 15, 16, 19.

In [l] *one of the chapters of the book of* Wiſdom *appointed to be read twice every year, it is ſaid that* [m] *the* children of adulterers ſhall not be partakers of the holy things, and the ſeed of the wicked bed ſhall be rooted out, *and* [n] *that* if they dye haſtily they have no hope neither comfort in the day of tryall, for horrible is the end of the wicked generation, *And in* [o] *another chapter of the ſame book, that* the baſtard plants ſhall take no deep root nor lay any faſt foundation. For though they bud forth in the branches for a time, yet they ſhall be ſhaken with the wind, for they ſtand not faſt, and through the vehemency of the wind they ſhall be rooted out.

l Wiſdom 3.
m Verſ. 16.
n Verſ. 18.
o Wiſ. 4. 3, 4. read oct: 15.

All which is judged to be a bloudy ſentence and cenſure *againſt all that are born in baſtardie, both by Zepperus and* D. *Abbots.*

In [p] *one of thoſe chapters of Eccleſiaſticus that are* [q] *read it is ſaid that* the fear of the Lord was made with the faithful in the mothers womb. *In* [r] *another* we are forbidden to give almes to any ungodly man. *In* [ſ] *another* wiſdom (*the Son of God*) is ſaid to have been made and created from the beginning. *In* [t] *another it is ſaid* if thou wilt thou ſhalt obſerve the Commandements and teſtifie thy good will; he hath ſet

p Eccl: 1. 15.
q Octo: 24.
r Eccl: 12. 5. read Oct. 31.
ſ Eccl: 24. 11, 12. read Nov. 7
t Eccl: 15. 15, 16, read Nov. 2.

water

water and fire before thee ſtretch out thine hand to which thou wilt. *In* [u] *another it is ſaid of Eliſeus that his body did prophecy after his death. All theſe and other corruptions are proved to be in thoſe chapters of Eccleſiaſticus (which are appointed to be read by Calvin, Junius,* D. *Whitaker, Rainolds and others.*

u Eccl. 48. 13. read Nov. 18.

In the firſt of Baruch it is ſaid that the Caldeans burnt Jeruſalem with fire the ſame year and month and day that they took it. *Which is contrary to that which the Holy Ghoſt hath written in ſundry places, as both Junius and Lubbertus have obſerved. Other errors are alſo noted to be in this booke (which yet is wholly appointed to be read) by Junius,* D. *Whitaker,* D. *Willet and others.*

In the hiſtory of Suſanna which is appointed to be read under the name of the 13. *chap. of Daniel, there Jews in Babylon* [x] *are ſaid* to have had Judges of their own, and power to put offenders to death. *And* [y] *Daniel is ſaid* to have been a young child *when he executed judgement upon the two falſe witneſſes, which was* [z] *in the dayes of* Aſtyages *immediately before the raign of Cyrus , and* [a] *this is ſaid to have been the meanes whereby Daniel* grew famous. *All which doe evidently prove this ſtory to be fabulous and untrue, as is alſo obſerved by Junius, Lubbertus,* D. *Fulk,* D. *Whitakers ,* D. *Willet and others.*

x Verſ. 5. 28.
y Verſ. 45,
z Verſ. 65.
a Verſ. 64.

Seventhly, The reading of Apocryphical books, are decryed by D. *Whitaker, Juſtin Martyr,* the councill of *Hippo,* B. *Jewel,* D. *Humfry,* D. *Fulk,* and many others cited at large, omitted here.

Thirdly, The Book of Common-prayer appointeth ſuch a tranſlation of the holy Scripture to be read in the Churches, as leaveth out of the Text ſundry words and ſentences of divine inſpiration, the title of the Pſalmes, theſe words, *Higgaion Selah,* the laſt words of the 72 Pſalm, and theſe words, *Praiſe ye the Lord,* 17 times omitted ; In the Lords prayer, *Thine is the Kingdome, and the power, and the glory,* omitted, after the example of the Popiſh Miſſal , in the firſt Commandement, theſe words, *which brought thee out of the Land of Ægypt, out*

Argum: 3. *For the profit of the Church.*

of the house of bondage, omitted, in the Epistles and Gospels words are left out, to the changing or obscuring of the sence of the holy Scriptures, as appears [a] *Coloss.* 3. 12. These words *holy and beloved*, [b] Isa. 63. 15. this word *from*, [c] Revel. 7. 9. these words, *and kindreds*, with divers others, expressely contrary to the word of God, *Mark* 14. 12. these words, *and when he thought thereon*.

a First Sunday after Epiph: Epist.
b Epist. on Munday before Easter.
c Epist. on All Saint.

Fourthly, The Book of Common-prayer appointeth such a translation as doth add words and sentences to the Text, as part of the Text, and without any note of distinction from it, and that sometimes to the changing or obscuring of the meaning of the Holy Ghost; — as in *Psal.* 2. 12. this word *right*, is added, *Psal.* 13. 6. these words, *Yea I will praise the name of the Lord most high*; Psal. 4. 8. this word *oyle*, is added, Psal. 14. three whole verses added, 5, 6, 7. Psal. 22. 1. these words added, *look upon me*, Psal. 22. 31. this word, *my*, Psal. 39. 12. these words, *fretting a garment*, Psal. 132. 1. these words, *Neither the temples of my head to take any rest*. Psal. 134. 2. these words, *even in the court of the house of our God*; Psal. 136. the last verse is wholly added, Psal. 147. 8. these words, *and herb for the use of men*, — with divers others in the Epistles and Gospels, which might be added; as *John* 1. 4. these words, *that ye may rejoyce*, are added, in the Epistle on St. *Johns* day, *Rom.* 12. 7. these words, *not only before God, but also*, in the Epistle on the 3. Sunday after Epiph: *Jer.* 23. 5. these words, *which wisdom*, in Epist. on the 25. Sunday after Trinity, 1 *Tim.* 4. 5. these words, *be sober*, in Epist. on *Lukes* day; Matth. 2. 6 these words, *unto me*, in Gospel on Epiph. *Matth.* 9. 25. these words, *damsel arise*, Gospel on the 24. Sunday after Trinity, *Mark* 10. 40. *Mary Salam*, this word *Mary* is added, Gospel on Tuesday before *Easter*, Luke 16. 2. these words, *and no man gave unto him*, Gospel on the first Sunday after Trinity. *Luke* 19. 42. these words, *thou wouldst take heed* Gospel on tenth Sunday after Trinity; *Luke* 24. 36. these words, *it is I fear not*, Gospel on Tuesday in *Easter* week, all which is expressely forbidden, *Deut.* 4. 2. *Rev.* 22. 18. and disallowed by our best Divines, here omitted.

Fifthly,

Fifthly, The Common-prayer book binds us to a tranſlation, which is abſurd and ſenſeleſſe:— As *Pſal.* 58. 8. *Or ever your pots be made hot with thorns, ſo let indignation vex him, even as a thing that is raw*; Pſal. 68. 30. *When the company of ſpeare men and the multitude of the mighty are ſcattered abroad amongſt the beaſts of the people, ſo that they humbly bring peices of ſilver, and when he hath ſcattered the people that delight in warre*: Pſal. 72. 6. *He ſhall come down like rain into a fleece of wool*:—with divers other places; as Iſa. 63. 1. *which is as coſtly cloath*, In the Epiſtle on Munday before Eaſter, Rom. 12. 2. *Be you changed in your ſhape*; in the Epiſtle on Sunday after Epiph: Eph. 3. 15. *Father of all that is called father in heaven and in earth*; In the Epiſtle on the 16 Sunday after Trinity; Phil: 2. 7. *But Chriſt was in the ſhape of God, and was found in his apparrel as a man*: In Epiſtle on laſt Sunday in Lent; Eph: 5. 13. *Whatſoever it manifeſt that ſame is light*; In Epiſtle on 3 Sunday in Lent; Luke 1. 36. *This is the firſt moneth which is called barren*, in the Goſpel on the Annunciation; Luke 11. 17. *and one houſe doth fall upon another*, Goſpel on the 3 Sunday in Lent: Whereas firſt, the word ought to be read ſo as it may be underſtood; ſecondly, ſuch paſſages leſſen the peoples reverence to the word; -- thirdly, learned men upon this account have blamed the Rhemiſh tranſlation, as D. *Fulk*, D. *Withers*, D. *Bulkly*, D. *Whitaker* and others. *Argum.* 5.

Sixthly, It binds us to a tranſlation, that perverteth the meaning of the Holy Ghoſt, by a falſe interpretation of the Text:--- as Pſal. 17. 4. *Becauſe of mens works that are done againſt the words of my lips*, for, *concerning the works of men by the words of thy lips*; Pſal. 18. 26. this which the Prophet ſpeaketh of God is applyed to men, *with the froward thou ſhalt learn frowardneſſe*: *Pſal*: 30. 12. *Every good man for my glory or my tongue*: Pſal. 105. 28. *They were not obedient to his word*, for, *they were not diſobedient*; Pſal: 106. 30. *Fineus prayed*, for, *he executed judgement*; Pſal: 107: 40. *Though he ſuffer them to be evill intreated through Tyrants*, for, *He poureth contempt upon Princes*: *Pſal*. 125. 3. *The rod of the ungodly cometh not into the lot of the righteous*, for, *It reſteth not upon it*:--- and in many *Argum.* 6.

many other places, as *Isa.* 63. 11. *Israel remembred*, for, *God remembred*. In the Epistle Munday before *Easter*, Matth. 1. 18. *When his mother Mary was married to Joseph*, for, *was betrothed to Joseph*; In the Gospel on the first Munday of Christmasse, Matth. 27. 9. *Whom they bought of the children of Israel*, for, *whom they of the children of Israel valued*: In the Gospel Sunday before Easter; *Luke* 1. 28. *haile full of Grace*, for, *haile thou that art freely beloved*: In the Gospel on the Annunciation, *Luke* 1. 48. *He hath regarded the lowlinesse of his handmaid*, for, *the low estate of his handmaid*, in magnificat, *Luke* 2. 43. *and his father knew not of it*, for, *and Joseph knew not of it*: John 1. 1. *And God was the word*, for, *and the word was God*: In the Gospel on Christmas day, *Rom.* 13. 13. *Not in eating and drinking*, for, *not in gluttenings and drunkennesse*: In Epistle on first Sunday in Advent, 1 *Cor.* 9. 27. *Least I should be cast away*, for, *least I should be blame worthy*: In Epistle on Septuagessima Sunday, *Gal.* 4. 25. *Mount Sion now bordereth upon the City that is now called Jerusalem*; for, *answereth Jerusalem that now is*: In Epist. the first Sunday in Lent: 1 *Pet.* 3. 20. *When once the long-suffering of God was looked for*, for, *when once the long-suffering of God looked for*: In Epist. on Easter Eve. Contrary to the Scripture to deal thus with the oracles of God, *Pro.* 30. 6. 1 *Pet.* 4. 11. Our best Divines have for as small corruptions as these, blamed the Vulgar Latine, and Rhemish Translations, & condemned the counsel of *Trent* for binding to the reading of the Vulgar Latine, as *Calvin*, *Bukely*, *Whitaker*, *Rainolds*, *Willet*, and others.

a In Epist. on first day in Lent.

Argum: 7.

Seventhly, It misapplyeth the Scripture to the countenancing of false doctrine, *Revel.* 14. 1. 5. is applyed to those children whom [a] *Herod* murdered; In Epist. on Innocens day, so *Joel* 2. [b] *Matth.* 6. [e] 2 *Cor.* 1. 6. [f] *Matth.* 4. are all applyed to the Lenten Fasts. 1 *Pet.* 3. 17. 22. is applyed to the time of Christs abode in the grave, in Epist: on Easter Eve: *Rev.* 17. 12. is applyed to a created Angel; In Epist. on Michaelmas day.

b Gospel on first day in Lent.

e Epist. on first Sunday in Lent.

f Gospel on first Sunday in Lent.

Secondly, So it commands the use of such Ceremonies as

Excep: 2.

as are contrary to the Word of God, as Surplices, Croſſe in Baptiſme, kneeling at the Communion, and ſuch like.

Argument 1. Humane inventions abuſed to idolatry may not be retained in the ſervices of Chriſt, becauſe it is contrary to Gods word: — which is the firſt Argument againſt Ceremonies: — Firſt, by the ſecond Commandement all provocations unto ſpirituall fornication, are forbidden; as the 7. doth unto that which is carnal.

Secondly, By the commandement and direction God hath given in his word to [a] ſeparate our ſelves from Idolaters, and be as unlike to them as may be, eſpecially in their Religious obſervations and Ceremonies, [b] to aboliſh not onely all idols, but alſo the Ceremonies and inſtruments of idolatry, and that ſo as we may beſt ſhew [c] our utmoſt deteſtation to them, and [d] root out the very memory of them, to [e] caſt away ſuch things as had a good originall and uſe (if they be not ſtill neceſſary or commanded of God) when once they are known to have been defiled by idolatry, or abuſed unto it.

a Lev. 18. 3, 4. & 19. 19. 27, 28. Exod. 23. 24. 2 Cor. 6. 14. 18.
b Gen. 35. 24. Numb. 30. 52. Deut. 12. 2, 3. 1 King. 23. 4.
c Deut. 7. 25, 26. 1 Cor. 14. 12.

Thirdly, By the equity and reaſons of theſe Commandements, which we find ſet down in holy Scripture; —— Firſt, The [f] deteſtation which the Lord our God (being a jealous God) beareth unto idolatry, and all the inſtruments and tokens thereof, as unto ſpiritual whoredome: [g] Secondly, That we cannot be ſaid ſincerely to have repented of the idolatry or ſuperſtition, whereby we, our forefathers have provoked the Lord, [i] unleſſe we be aſhamed of and caſt away with deteſtation all the inſtruments and monuments of it: — Thirdly, That we ſhall be in danger to be corrupted in the ſubſtance of Religion and purity of doctrine, and even to fall back again to idolatry, if we conforme our ſelves to idolaters in their ceremonies, and retain the monuments of their ſuperſtition, yea if we ſhew not all deteſtatiō unto them: - Fourthly, that our [k] holding of conformity to Idolaters in their ceremonies (wherein they repoſe the greateſt part of their Religion) will be a ſpecial means to harden them in their ſuperſtition: — Fifthly, That ſeeing the Pope is revealed, to be

d Exod. 23. 13. Deut. 13. 3. Zach. 13. 2.
e Levit. 26. 1. 2 Kings 18. 4.
f Exod. 20. 5.
g 2 Chro 23. 15. Iſa. 1. 29.
i Deut. 7. 4. 25, 26. Iude 2. 13. Gal. 2. 5.
k Zech. 16. 4. 2 Cor. 8. 10.

that

that great Antichriſt and [l] his idolatry troubleth the church at this day more then any other, and our people [m] converſe more with Papiſts, then with any other Idolaters, there is more danger in retaining the Ceremonies, and reliques of Popery then any other Idolatry whatſoever.

Fourthly, By the judgement of the Godly learned of all Churches and Ages, who have conſtantly taught and given teſtimony to this truth, *That Chriſtians are bound to caſt off the Ceremonies and religious cuſtomes of Pagans, Jews, Idolaters, and Hereticks, and carefully ſhun all conformity with them therein.* ——— Here are many pertinent and notable Quotations of Godly and learned Divines, Ancient and Modern, Forraign and Engliſh which we omit all, centring upon theſe four things.

Firſt, That thoſe lawes we have alledged out of the old Teſtament againſt the monuments of Idolatry, do bind us as much as they did the *Jewes*, and from them they conclude as we have done, that all reliques of popiſh and heatheniſh ſuperſtition are to be baniſhed out of the Church of Chriſt.

Secondly; That *Hezekiah*, *Joſiah*, and the reſt of the Godly Kings of *Judah*, which ſhewed moſt zeale in aboliſhing thoſe things which had been abuſed to Idolatry, did no more then they were bound by the Law of God to doe, and that from their example the argument holds ſtrong againſt the monuments of Idolatry now, becauſe all Chriſtians are bound to imitate their zeale therein.

That the retaining of Popiſh Ceremonies will certainly be a means to indanger the doctrine that we profeſſe, and to bring the people back again to Popery.

Fourthly, That the retaining of the Ceremonies of Idolaters, will cauſe them to inſult over our Religion, as if it could not ſtand without help from them, and ſo harden them in the liking of their own Idolatry.

Fifthly, By the experience of the great hurt Ceremonies have done, & do daily in the Church, they may not be retained; firſt, ſome of the learnedeſt of our Engliſh Papiſts, have by this Argument juſtified their Church and Religion, *that*

we

we have borrowed our Ceremonies from them, and the ſuperſtitious multitude doe uſually defend the bleſſing of themſelves with their croſſing their breaſt and forehead by our croſſing of children in baptiſme; ſecondly, that in our Church the purity of doctrine hath been already dangerouſly corrupted by ſuch as have been the moſt hot maintainers of our conformity with Papiſts and Ceremonies, inſtances in both theſe given but omitted.

Sixthly, The judgement and practice of the Papiſts themſelves deny us to uſe them: they account it a ſhame for Chriſtians to give to their children ſuch names as the Heathen were wont to give, they are very preciſe in ſhunning all agreement with us in the leaſt things that concern the profeſſion of our Religion, and we ought to learn of our adverſaries in this caſe, and be aſhamed that they ſhould ſhew more zeal for error, then we for truth: — thus much for Ceremonies in general, let us conſider the three in queſtion.

Firſt, The Surplice is notoriouſly known to be abuſed by the Papiſts to ſuperſtition and idolatry, for in all hallowed veſtments belonging to their Prieſts, it is well known that the Papiſts doe put great ſuperſtition, and calleth them *pieces of armour wherewith the Biſhop or Prieſt, muſt be harneſſed that will fight againſt the ſpiritual wickedneſs*: and when the Biſhop uſeth to hallow any of them, prayeth thus; *That the Prieſt wearing this holy veſture may deſerve to be ſhielded and defended from all the aſſaults and temptations of the wicked ſpirits*. Dr. *Abbot* calls all the Prieſts garments whereby they are diſtinguiſhed from the reſt of the Church, *a ſpecial part of the character of the beaſt*, and the Surplice is one of their Prieſts garments, *without which no Prieſt may ſay ſervice*. — It is one of the veſtiments without which neither the water nor bels nor ought elſe can be hallowed, which made Mr. *Latimer* to ſay when the Surplice was pluckt from him in his degradation (as we find him cited [a] by D. *Humphrey*) *now can I make no more holy water*: Yea, it is evident by the conſtant form of degradation uſed in the Church of *Rome*, that no one veſtiment was ſo proper to their Prieſthood as the Surplice, for it is enjoyned

Durand: Rational divi. lib. 3. cap. 1.

Antighr demonſtr. cap. 11. ſect. 26.

a D. *Humphry* in his *antidiplom.*

joyned to all that are admitted to the very loweſt degree of their Clergy, which they call, *primam tonſuram*, and this was it which firſt brought the cuſtome of it into the Univerſities, that every Student ſhould at certain times wear the Surplice in Divine Service, becauſe they did in their *Matriculation*, receive the *primam tonſuram*, and firſt entrance into the Clergy, neither is the Surplice any badge & ornament of their Prieſthood, but the uſe of it is alſo enjoyned in their moſt abominable and idolatrous Maſſe. *All Prieſts that are preſent at Maſſe muſt needs have their Surplices on*, and though it be not of the eſſence of the Maſſe, that every Prieſt that ſaith it have a Surplice on, yet ſome Prieſts cannot ſay Maſſe without it. *No Prieſt* (ſaith the Rhemiſt) *may make his breaden God, unleſs he have on his ſacred ſolemn veſtiment*: yea, they glory in it as a garment peculiar to their Religion, and therefore were wont to pluck it from ſuch as they did degrade, ſo have the moſt learned and judicious of our Divines, judged the Surplice to be a Popiſh Maſſing garment, and by this reaſon they have condemned the uſe of it in the Churches that profeſſe the Goſpel; namely, *Martyr*, *Bullenger*, *Brentius*, *Beza*, B. *Hooper*, B. *Farrar*, and others.

The ſigne of the Croſſe is notoriouſly known to be abuſed to ſuperſtition and idolatry by the Papiſts, they make it their ſpecial badge of their idolatrous Religion, to it they aſcribe ſundry ſupernatural and divine effects, as *that it drives away devils, expelleth diſeaſes, and all evils, ſanctifieth all things that are marked with it*, and it is well known that their breaden God could not be made without it.

In Baptiſme they hold that the water hath no ſpiritual vertue till it be ſanctified with it, they uſe it often in the adminiſtration of Baptiſme, as that which giveth life to all other their Ceremonies, they mark the child with it as a means to *drive away the Devil, and to be a defence againſt him*, and that none can be rightly baptized, or have its perfect chriſtendome without it; thus is the Croſſe abuſed in both the Sacraments.

The

The kneeling at the Sacrament was and ſtill is abuſed to Idolatry by the Papiſts, from the perſwaſion of the real preſence and tranſubſtantiation of the Elements, in worſhip of their breaden God, this geſture was never injoyned in the Church till Antichriſt grew to its full height, and there is no action in all his ſervice ſo idolatrous as this.

Secondly, All humane ceremonies being appropriated to Gods ſervice, if they be ordained to teach any ſpirituall duty, by their myſtical ſignification are unlawful:— 1. The ſecond Commandement forbids to make to our ſelves the likeneſs of any thing whatſoever for Religious uſe: — 2. Chriſt is the only teacher of his Church and appointer of all means whereby we ſhould be taught, and admoniſhed of any holy duty, which he hath perfectly ſet down in the holy Scripture, ſo that to acknowledge any other means of teaching, then ſuch as he hath appointed, is to receive another teacher into the Church beſides him, and to confeſſe ſome imperfection, in thoſe means he hath ordained to teach us by: Our Saviour by this Argument amongſt others, condemns the Jewiſh purifyings, and juſtifieth himſelf and his Diſciples, refuſing that ceremony, becauſe being the precept of men, it was taught and uſed as a doctrine by way of ſignification, to teach what inward purity ſhould be in them, and how they ought to be cleanſed from the pollutions of the Heathens: — 3. This gives unto Ceremonies the chief part of the nature of Sacraments, when they are appointed to teach, or admoniſh us by their ſignifications; God hath given us four means of teaching, the Word written, the Word preached, the Sacraments, and the great book of the creature: — 4. In the time of the Law when God ſaw it good to teach his church by ſignification of ceremonies, none might be brought in o· received in the worſhip of God, but ſuch only as the Lord himſelf did inſtitute: — 5. It is much leſs lawful now to bring ceremonies into Gods worſhip, then it was under the Law, for God hath now abrogated his own, not only thoſe that were to prefigure Chriſt, but ſuch alſo that ſerved by their ſignification to teach moral duties; ſo as now without great ſin none of them can be continued in *Argum. 2.*

the Church, and if thoſe Ceremonies which God ordained himſelfe to teach his Church by, may not now be uſed, much leſſe may thoſe which man hath deviſed : — Yea, this is one main difference which God hath put between the ſtate of the Church under the Law, and this under the Goſpel, that he thought good to teach *that* by other myſticall Ceremonies, beſides the ordinary Sacraments, and not *this* ; — all which Divines do teach, that to bring in ſignificant Ceremonies into the Church of Chriſt is plain Judaiſme : — Beſides this is a ſpecial part of that *Chriſtian liberty*, which Chriſt hath purchaſed for us by his death, and which all Chriſtians are bound to ſtand for, that the ſervice we are now to doe God is not myſtical, ceremonial and carnal, as it was then, but plain and ſpiritual : —— 6. This will open a gap to Images, Oyl, Lights, Spittle, and all other Popiſh Ceremonies, eſpecially if they ſhould be judged fit to teach by their ſignification as they which we retain, and indeed this is the chief reaton whereby both Papiſts and Lutherans, juſtifie the uſe of Images, and hereby *Bellarmine* commendeth all other their Ceremonies, that they are fit to teach & put men in remembrance of good things, the Papiſts cuſtom of the Prieſts ſprinkling men with holy water, and uſing with all theſe words, *remember thy baptiſme*, as their manner was in ſome countries, can with no reaſon be held unlawful; if ſuch ſignificant Ceremonies as ours are be to be defended, *with ſuch reſpect and relation, remembrances and apprehenſions*, ſaith D. *Fulk*, *All Idolatry and falſe worſhip may be defended:* — 7. We are farther confirmed in this our ſecond Argument by the judgement of the Godly Learned, who (beſides the teſtimony they have given to every ſeveral proofe, we have brought for it) doe alſo ſpeake directly with us in this general, that no myſtical and ſignificant myſtery deviſed by man and appropriated to Gods ſervice, may be retained in the Church of Chriſt; of this judgement is the Church of *Whittenberg*, the Churches of *France*, & the low Countries in their obſervations, upon the harmony of confeſſions, Mr. *Calvin*, Mr. *Beza*, Mr. *Perkins*, and others.

Thirdly,

Thirdly, Againſt ceremonies, all humane ceremonies which are eſteemed and obſerved, as part of Gods worſhip are unlawful, this may appear, firſt, by the plain teſtimonies of holy Scripture, which teach that God is the only appointer of his own worſhip, and condemns all humane inventions, as they are made part of Gods worſhip; ſecondly, from the judgment of the moſt judicious Divines, who have all by this reaſon condemned the ceremonies of the Papiſts, becauſe they make them part of Gods worſhip. *Calvin*, *Melanctthon*, *Martyr*, *Bullenger*, *Perkins*, and others, our Divines determine all Eccleſiaſtical rites and ceremonies to be unlawful, in theſe 4 *Caſes*: 1. when opinion of neceſſity or holineſſe is annexed to them, either by them that impoſe them, or by the people that uſe them, for in this caſe it is a part of the confeſſion which every Chriſtian is bound to make of his Religion, to reject them:—*Hezekiah* for this cauſe did reject the brazen Serpent, and our Saviour the Jewiſh purifyings, and the Apoſtle circumciſion, and other ceremonies of the Law, the reaſon is, becauſe our uſing of an indifferent thing where others ſuperſtitiouſly put holineſſe and neceſſity is an occaſion of confirming and hardning them in their ſuperſtition; *And we may not make the blind to go out of their way, nor put a ſtumbling block before them, nor give ſcandals to any be they never ſo wicked.* In this caſe the eating of meat that had been ſacrificed to idols, is condemned by the Apoſtle:—and that ceremonies are eſteemed, impoſed and obſerved as parts of Gods worſhip, is too well known;— 2. Then are they unlawful when the uſe of them is urged; In this caſe its too notorious, the omiſſion of ceremonies hath been more ſharply puniſhed then many great ſins committed againſt the Law of God:— 3. When the omiſſion of them is eſteemed, and puniſhed as a ſin, even out of the caſe of ſcandal:—4. When for the omiſſion of them men (otherwiſe agreeing in matters of faith and manners) are eſteemed Schiſmaticks and Sectaries, this latter indifferently ſerves as touching impoſition of things good, or in themſelves indifferent, experience has made good, that ſuch as have omitted things in that kind impoſed (be they

Augum. 3.

Deut. 27. 18. Lev. 19. 14. Mat. 18. 7. 1 Cor. 10. 32.

other-

otherwise never so learned Godly and peaceable,) have been accounted Schismaticks and Puritans, yea, as men of another Religion, and such as with whom no communion is to be held,

Canon: 6. nay, by one of the cannons it is decreed, that whosoever shall declare his difference in judgement from the Prelats in these things, shall be excommunicated, *ipso facto*, these cases make ceremonies unlawful to all, of which we have the assent at large, of *Musculus*, *Jewel*, *Whitaker*, *Junius*, *Pylkinton*, *Perkins*, and many others here omitted.

Argum: 4. Fourthly, All ceremonies in imposing and using whereof the rules prescribed in the Word for the Churches direction are not kept be unlawful; For

First, The Lord hath given to no creature absolute power in Ecclesiastical matters, so as they may appoint or do therein, whatsoever seemeth good unto themselves, but he hath set down in his word certain general rules, which contain a perfect direction for all things as he will have his Church observe for his worship: and although the Magistrates authority be very great, and the King within his own Dominions be supream Governour over all persons as wel Ecclesiastical as civil; (yet) may he not appoint to the Church, what rites and orders he thinks good, but he is bound to observe therein those rules which God in his word hath prescribed to his Church for her direction in those matters, & this is the judgement of *Calvin*, the Writers of the Centuries, *Bullenger*, *Beza*, *Zanchius*, *Junius*, *Pollanus*, *Eucanus*, *Zepperus*, *Huninus*, B. *Horne*, B. *Bilson*, Mr. *Deering*, D. *Fulke*, D. *Rainholds*, and others:---and the Scripture in many places condemneth, not only that which is done against the warrant, and direction of the word, but that also which is done besides it, especially in the matters of Gods service.

Secondly, The sum of all these rules which God hath set down in his word, for the direction of his Church, in rites and orders Ecclesiastical, is this, that [a] none be ordained or

a Acts 15. 28. 1 Cor. 14. 26. Rom. 14. 19. used, *but such as are needful and profitable for the edification of his people*, by the more comely and orderly performance of that service *which he hath expressely prescribed in his word*, and

specially

ſpecially that [b] *none ſuch be ordained or uſed as are knowne to cauſe offence or hindrance to ediſication*, when any rites and orders are preſcribed or uſed in the Church that ſwerv'd from theſe rules, they are judged by the Learned to be unlawful Divines, conclude generally, they are abſolutely unlawful.

b Rom. 14. 21. 1 Cor. 10. 23. 32.

First, *If they be not expedient to be uſed in the Church, though in their own nature indifferent.* Or

Secondly, *If they be ridiculous toyes unbeſeeming the gravity and reverence of Gods worſhip.*

Thirdly, *If once they become evident occaſions of contention and diviſion in the Church.*

Fourthly, *If they cannot be uſed without ſuperſtition, or but appearance of ſuperſtition.*

Fifthly, *If we cannot uſe them without ſome ſhew of declining and going back on Religion.*

Sixthly, *If they be needleſſe, vain and unprofitable.* But

Seventhly, Then ſpecially does a ceremony become in the uſe unlawful, *when it cannot be uſed without ſcandal and offence:* For the Holy Ghoſt ſpeaking of indifferent things, ſtraightly chargeth us to take heed, that we [c] neither *put an occaſion to fall, or lay a ſtumbling block before a brother, nor make him weak, nor give him cauſe to ſpeak evill or think hardly of us, nor grieve him thereby*; And the Apoſtle [d] commandeth *them that are ſtrong to bear with the infirmities of the weake, and not to pleaſe themſelves with the neglect of their brethren*: Yea, [e] He teaches plainly, that the uſe of an indifferent thing is hereby made evil and wicked, *when it proves an occaſion of offence to the brethren*, the reaſon is evident, becauſe the ſin of neglecting the offence of the brethren [f] proceedeth from a deſpiſing and light regard we have of them in our hearts, [g] and tendeth to deſtroying them: [h] *And he that ſinneth ſo againſt the brethren, ſinneth againſt Chriſt.*

c Rom. 14. 13. 15. 21. Ezek. 13. 22.

d Rom. 15. 1. 3.

e Rom. 14. 20.

f Rom. 14. 3. 10 9.

g 1 Cor. 8. 12.

h 1 Cor. 8. 12.

Thirdly, The commandement which God has given for obſerving the forefaid rules, doth bind the conſcience of every Chriſtian (much more of every Miniſter) for his own practiſe, ſo as no commandement of men can excuſe him in the tranſ-

tranſgreſſion of it, and he that uſeth ſuch ceremonies, as the Church or any creature impoſeth, either contrary unto, or beſides thoſe rules God hath ſet down in his Word for their direction, [i] ſinneth againſt God and that liberty which Chriſt hath purchaſed for us, by his bloud, becauſe he thereby acknowledgeth ſome other to have abſolute authority, to command in Church matters, beſides the Lord alone, and that it is not only lawful but neceſſary, to refuſe the obſervation of ſuch ceremonies (by what authority ſoever they may be enjoyned) is the judgement of the Churches of *Saxony*, *Martyr*, *Brentzius*, *Weſthmerus*, *Lanater*, *Daneus*, *Lubertus*, *Bucanus*, *Virel*, B: *Jewel:* D. *Humphrey*, Mr. *Perkins*, and others, their quotations cited, but here omitted, ſo the Miniſters of *Germany* that refuſed the Surplice, when the uſe of it was commanded, and ſtraightly uſed by a lawful Magiſtrate, are juſtified and commended for ſo doing by thoſe great Divines, *Calvin*, *Chemnitius*, *Hemingius*, *Vogezius*, and *Zanchius*, their quotations, here omitted: ———

Touching Ceremonies therefore in the general, one or other thus, hath ever been the fruit, and ever will be. —1. Experience tells us, (as Mr. *Bucer* obſerved in his time) that there has been far leſs growth in knowledge and piety in thoſe congregations where they have been obſerved (though they have enjoyed a Miniſter of greater learning and gifts) then in thoſe where they have been wholly left; ——— Neither did Chriſt or his Apoſtles ever uſe any ſuch toyes, nor can any reaſon be given why they ſhould be more decent or expedient now, then they were then.

2. They cannot be uſed without juſt cauſe of grief given to many of the Godly, and ſcandal both to the weak brethren, and the wicked, the Godly will be grieved to ſee thoſe things brought into the ſervice of Chriſt that have been defiled by Antichriſt: —Weak brethren ſome will (by the example of their conforming Miniſters) be drawn to yeild unto things againſt the perſwaſion of their hearts,--or at leaſt doubtingly, (if they can yet doubt, having received ſo much light in the caſe)

caſe: —— Some will grow to a diſlike of ſuch Miniſters as ſhall yield unto them, to the ſcandall of their miniſtry, and hindring the worke of God in their hands, the ſuperſtitious Papiſt will be hardned in the liking of his abominable Religion, from which he ſeeth we borrow our Ceremonies, and the prophane will draw many arguments from hence to bleſſe himſelfe in his contempt of all Religion.

But as there is danger in the uſe of ceremonies in all congregations, ſo eſpecially if they ſhall be brought back again into thoſe where they have been long out of uſe and received by ſuch miniſters as are known to have refuſed them heretofore; for, whereas the miniſter is bound [k] to lead his people forward unto perfection, and [l] to provide that by all good meanes that his miniſtry be not deſpiſed, by this means he ſhall draw them back againe to the loving of ſuperſtition, or at leſt not to diſlike it ſo much as they have done, or give them evident occaſion to blame his miniſtry & cal in queſtion the truth of his Doctrine; and for this cauſe great divines have judged, that the receiving them again into ſuch congregations, can with no colour of reaſon be eſteemed an indifferent thing, but muſt needs be lookt upon as abſolutely wicked, unlawfull and abominable, which holds good alſo as to ceremonies, ſo to the ſervice book the mother to them all.

[k] 2 Cor. 13. 4. Ebr. 6. 1. 3.
[l] Titus 2. 15.

3. All the beſt reformed Churches of Chriſt, who only are competent Judges in this caſe, and to whoſe Judgement and example we ought rather to conforme our ſelves to in ceremonies, then to the Synagogue of Antichriſt) do eſteem thoſe ceremonies needleſs inexpedient & fit to be aboliſhed, how the Churches of other countries approve of them may appear ſufficiently by this that they have baniſhed the uſe of them out of their aſſemblies, and amongſt our ſelves the beſt inſtructed Chriſtians throughout the Land abominate them, and moſt of the learned fruitfull & beſt experienced Miniſters in the Land dead & alive, have judged theſe things, either ſo unlawfull, or inexpedient, that they have rather choſen to endure any outward trouble then to yield to the uſe of them, and we doubt not to affirm that the greateſt number of able and

Godly Miniſters in the Land (yea even of them that were drawn to the uſe of them)did yet in their conſciences diſlike them, as might appeare by the number of preachers out of ſeverall Shires, to the number of near 600. witneſſing under their hand-writing the deſire of the removall, the liſt of the ſeverall Counties herein mentioned but omitted: — Yea, many of the Biſhop themſelves,as *Whitgift*,Arch biſhop of *Canterbury*,*Chaderton* B. of *Lincolne*,and *Vaughan* B. of *London*,and others who have been moſt hot in urging their obſervation, and defending them, doe yet proteſt that the Church might well be without them,and could wiſh they were taken away : Severall other things are added in particular,touching the three in queſtion before,the Surplice,Croſſe in Baptiſme, and kneeling at the Sacrament: — But I wittingly omit them though all of them ſingularly worthy of conſideration.——

Happy had it been (had God ſeen good) when our worthy Reformers came out from *Rome*,had they left no remnants of *Baal* to have perplexed the Church, (as experience has ſadly made appear) ſince, but ſo God ſaw good,which will ever be the fruit of parting ſtakes 'twixt Chriſt and Antichriſt ; — if we will betray Gods right,and part with our principles, warranted by the word, in deſigne for accommodation and the peace of the Church,we have no warrant to expect other then a ſnare at the bottome:Theſe learned men were in good earneſt;when theſe things were ſetled over them,who ſure had more plea for accommodation then any now can have after 20 yeares intermiſſion,ſhall they be raiſed again? God forbid, they have been ſo long in the grave,*behold they ſtink*:— They proceed as followeth.

A Short

A Short Table of ſundry other Exceptions which we purpoſe, if God give meanes and opportunity to juſtifie and confirme in the ſame manner, as we have done thoſe handled in the Abridgement.

THe Book of Common-prayer containeth in it, ſundry things (beſides thoſe handled in the Abridgement) that are contrary to the word of God. For,

Firſt, It appointeth a Leiturgy which in the whole matter and forme thereof, is too like unto the Maſſ-book.

Secondly, It appointeth a Leiturgy which by the length thereof, doth in many Congregations oft times neceſſarily ſhut out preaching, *viz.* When Baptiſme, the Communion, Marrying, Churching and Burial concur all together (as oft times they doe) in great congregations.

Thirdly, It approveth of a Miniſtry as lawfull which wanteth abillity to preach.

Fourthly, It containeth in it ſundry popiſh errors, or ſuch things (at leaſt) as tend ſtrongly to the maintenance of popiſh ſuperſtition. As,

1. The Miniſter of the Goſpell is throughout the Book called Prieſt.

2. It commandeth the obſervation of many holy-days, and requireth the Miniſter to bid them, and preferreth them (in ſome ſort) before the Lords day, for the ordinary Leſſons appointed in the Calendar for the Lords day, muſt give place to the proper leſſons of that holy-day that falls on the Lords day, and *Athanaſius* Creed is appointed to be read only upon certain holy dayes.

3. It appointeth Saints Eves to be kept as faſting days, and commandeth the Miniſter to bid them ſo.

4. It appointeth the time of Lent to be kept as a religious faſt, and perverteth both the example of Chriſts faſt, andſundry other places of Scripture to the juſtifying thereof. It preſcribeth a ſpecial ſervice for the firſt day of Lent, and appointeth the commination and other ſpecial prayers and exhortations tending to repentance, to be read upon that day onely, and it affirmeth that, *It was a Godly diſcipline in the Primitive Church*, (the reſtoring whereof is much to be wiſhed) *that notorious ſinners at the beginning of Lent, were put to open Penance.*

5. The week before Eaſter onely of all the weeks in the yeare, hath preſcript ſervice appointed with Epiſtles and Goſpels for every day, as ſolemn, as the holy dayes are wont to have.

6. The Friday before Eaſter is calſed Good-Friday, and hath three ſpecial collects appointed for it, as hath no one day of the year beſides.

7. It commandeth every Pariſhioner ſhall receive the Communion at Eaſter.

8. It appointeth the Congregation to pray that God would give them that, which their prayers dare not preſume to ask.

9. The Catechiſm (in delivering the number of the Sacraments) ſaith there are two only as generally neceſſary to ſalvation.

10. The Miniſter (as if Baptiſme were of abſolute neceſſity) is allowed not only to baptiſe in private, but to uſe the words of inſtitution, and the element, though he have not ſo much time as to ſay the Lords prayer.

11. The Miniſter is allowed and directed to adminiſter the Communion to one ſick of the plague, though there be not one more to communicate with him.

12. Interogatories in Baptiſme are miniſtred unto infants (as if repentance and faith were requiſite in them, before they may be baptized) and it is ſaid in the Catechiſm, *that infants performe faith and repentance by the ſureties who promiſe and vow them in their names.*

13. Every

13. Every child baptized (as if outward Baptiſme did confer grace to all that receive it) is ſaid to be regenerate and in the catechiſme it is ſaid, *that we are by Baptiſme made the children of grace, and* (in the Rubrick immediately before catechiſm) *that it is certaine by Gods word that children being baptiſed have all things neceſſary for their ſalvation, and be undoubtedly ſaved.*

14. The Miniſter is appointed to command that children be brought to the Biſhop to be confirmed, yea none may be admitted to the communion till he have been confirmed. In confirmation children are ſaid *to be certified (by the ſigne of the impoſition of the Biſhops hands) of Gods favour and gracious goodneſſe towards them. And confirmation is ſaid to be miniſtred to them that are baptized, that by impoſition of hands and prayer, they may receive ſtrength and defence againſt all tentations to ſin, and the aſſaults of the world and the Devill.* Yea, confirmation is dignified above Chriſts Sacraments in that none may adminiſter it but a Biſhop. And it is ſaid to be adminiſtred after the example of the holy Apoſtles, and warranted thereby.

15. It ſaith that Matrimony *doth ſignifie unto us the miſticall union betwixt Chriſt and his Church, and that God did conſecrate the ſtate of matrimony to ſuch an excellent miſtery, that in it ſignified and repreſented the ſpirituall marriage and unity between Chriſt and his Church.* And the Ring in matrimony is appointed to be laid on the book, and the Prieſt to take it and deliver it to the man, and to teach him to ſay thus, *with this Ring I thee wed,* &c. And the Prieſt is appointed in his prayer unto God to ſay, *that the ring is a token and a pledge of the Covenant and vow made in marriage.*

16. The Prieſt is appointed to abſolve every ſick perſon (that findeth his conſcience troubled with any weighty ſin, and maketh ſpeciall confeſſion of it) in this forme, *By Chriſts authority committed to me, I abſolve thee from all thy ſins in the name of the father, &c.* And in another place the people are appointed to come to the Miniſter, to receive the benefit of abſolution.

17. Buriall.

17. Burial is made a miniſterial duty, and a preſcript Leiturgy is appointed for it to be ſaid at the grave, and we are appointed to pray thus, *that God would haſten his kingdome, that we with this our brother and all other departed in the true faith of thy holy name, may have our perfect conſummation and bliſſe, both in body and ſoul.*

18. Churching of women is commanded and made a mineſterial duty, and a preſcript Leiturgy appointed for it, and the woman is appointed to kneele neer to the place where the Table ſtands, and the Prieſt to ſtand by her, when he Churcheth her, and that ſhe muſt offer her accuſtomed offerings.

19. Both in that place and elſewhere, in the book, offering days and an Offertory are allowed.

20. In the Catechiſme it is ſaid, *that the ſon of God hath redeemed all mankinde*, taking that phraſe in a larger ſenſe then for all the Elect, as is evident by the words immediately going before and following after.

Fifthly, It appointeth ſundry things that tend directly to the prophanation of the holy Sacraments either by proſtituting them to unworthy perſons, or adminiſtring them unreverently. For

1. All Prieſts and Deacons in Collegiat Churches, are commanded to receive the Communion, every Sunday at leaſt.

2. Every communicant may choſe whether he will give notice of his purpoſe to receive, till after the beginning of morning-prayer on the ſame day that he is to communicate.

3. All new marryed perſons muſt receive the communion the ſame day they are marryed.

4. Private Baptiſme in ſome caſes is allowed to be adminiſtred without any prayer, doctrine, or exhortation.

Sixthly, It avoucheth ſundry, manifeſt, and apparent untruths.

As 1. *That in the calendar (ſo much as may be) the reading of the Scripture is ſo ſet forth, that all things might be done in order*

order without breaking one peice from another.

2 *That nothing* (by this book) *is ordained to be read, but the very pure word of God the holy Scripture, or that which is evidently grounded upon the ſame.*

3. *That this book is ſo plain and perfect, as that the Curate ſhall need no other books for their publick ſervice, but this book and the Bible*, and yet it injoyns him to read Homilyes.

4. *That all our ceremonies pertain to edification, and are apt to ſtir up the dull mind of man, to the remembrance of his duty to God, by ſome notable and ſpecial ſignification.*

5. It calleth certain chapters of Eſay, Jeremy, Joel and the Acts, Epiſtles.

6. It appoints us to ſay every day, from Chriſtmas day to New-years day in a Collect, that *Chriſt was born this day.* And upon Whitſunday, Munday and Tueſday, *God which on this day haſt taught, &c.*

7. It affirmeth that *Michael* (mentioned Rev. 12.) is a created Angel.

Seaventhly, It peremptorily affirmeth ſundry things that (if they be not manifeſtly falſe) are doubtful. As

1. That the *infants* whom *Herod* murthered *were innocents*, and *Gods witneſſes*; and *that they confeſſed his praiſe by dying.*

2. That there are Archangels.

3. That every one that is buried is a brother, *that God hath taken to himſelfe his ſoul, that we commit his body to the ground in ſure and certain hope of reſurrection to eternal life.*

Eighthly, It appointeth ſundry things that bring great diſorder and confuſion unto the worſhip of God. As

1. That the people ſhould ſay after the Miniſter, whole ſentences of prayer and Scripture; yea the Miniſter one part of the prayer and the people another. And in ſundry parts of the Letany, the people make the prayer, and the Miniſter only directs them what to pray for.

2. That the Miniſter is appointed to ſay ſome prayers kneeling, ſome ſtanding, ſome in one part of the Church, ſome in another.

3. That

3. That one of the people is allowed, to make the generall confeſſion of ſins at the Communion in the name of the whole congregation.

4. That at ſome one meeting of the aſſembly the Lords prayer is to be repeated eight ſeverall times, and *Gloria patri* twelve times.

5. That the holy Scriptures are ſo mangled into ſhreds and pieces, in the Epiſtles and Goſpels.

6. That the words of the inſtitution are to be pronounced and repeated to every ſeverall communicant.

7. That the Churchwardens are appointed to goe about on communion dayes to gather the devotion of the people in the midſt of divine ſervice.

Ninthly, It contains ſundry things that are ridiculous & abſurd, and ſuch as no reaſonable ſence can be made of. For.

1. It commands the reading of ſuch homilyes *as ſhall hereafter be ſet forth by publick authority.*

2. It commands every Pariſhioner to communicate at Eaſter, *and alſo to receive the Sacraments and other rites.*

3. It miniſtreth interogatories to infants, which their *Godfathers anſwer unto, and ſaith that infants performe faith and repentance by their Godfathers.*

4. It appointeth (in ſome caſes) Baptiſme to be adminiſtred conditionally in this forme, *If thou be not Baptized already, I baptize thee in the name of the father,* &c.

5. It requireth that evere husband be taught by the Prieſt to ſay to his wife (in the ſolemnization of wedlock) *with my body I thee worſhip.*

Tenthly, It contains in it ſundry evident contradictions.

1. In the ſecond Article of the Rubrick after the Communion, the Miniſter is forbidden to celebrate the Communion, except *there be a great number to communicate with him,* and in the third Article of the ſame Rubrick, he is allowed to celebrate it, *if there be but three to communicate with him.*

2. In one place it is ſaid that, *It is thought good to follow the cuſtome of the old Church (in miniſtring Baptiſme but twice a yeer) ſo neer as conveniently may be,* and yet elſewhere, *it alloweth*

loweth Baptiſme to be adminiſtred not only every day of the year in publicke, but alſo every hour, either of day or night in private.

3. In the Catechiſm it is ſaid, *there are but two Sacraments*, and in another place the book *giveth to confirmation whatſoever (by the definition of a Sacrament ſet down in the Catechiſme) belongs to the nature and eſſence of a Sacrament.*

4. In one place it is ſaid, *that children ſhould be brought to the Biſhop to be confirmed, ſo ſoon as they can ſay the Lords prayer, the Creed, and the ten commandements*, In another it ſaith, *that our cuſtome is agreeable to the uſage of the Church in times paſt, whereby it was ordained, that confirmation ſhould be miniſtred to them that are of perfect age.*

The Thirty-fifth Article of Religion touching the two Tomes of Homilies, is not to be allowed, nor acknowledged to be agreeable to the word of God. For

1. By it the reading of Homilies in the Congregation, is approved to be a Miniſterial duty, and ſo unpreaching Miniſtry allowed of.

2. The Books of Homilies containe ſundry things that are evidently falſe and untrue. As

1. That the Apocriphal books are every where called *holy Scripture.* And (two only places being alledged, both which are taken out of Toby & Eccleſiaſticus, that tend dangerouſly to the juſtifying of the merit of Alms-deeds) it is ſaid, *the holy Ghoſt ſpeaketh ſo in the Scriptures.*

2. That the place of the Pſalmiſt, Pſal. 51. 5. is thus alledged, *wherefore he ſaith, mark and behold, I was conceived in ſins, he ſaith not ſin, but in the plural number ſins.*

3. That it is ſaid, *our Saviour did ſwear ſo oft, as he ſaid Verily.*

4. Where it is ſaid, that plurality of wives was by a ſpecial prerogative ſuffered to the Fathers of the old Teſtament, that they might have many children, becauſe every one of them hoped, and begged oftentimes of God in their prayers, the bleſſed ſeed might come and be born of his ſtocke and kindred.

3. In them are affirmed (and that as by way of Doctrine publickly taught in the Church) ſundry things that are doubtful and of dangerous conſtruction. As

1. When it is ſaid, *that though man-ſlaughter was committed before, yet was not the world deſtroyed for that: but for whoredome all the world (few only accepted) was overflowed with water.*

2. When the fact of *Ambroſe* in excommunicating *Theodoſius* is juſtified.

3. When it is ſaid, *by keeping your Churches in good repair, ye ſhall not only pleaſe God, and deſerve his manifold bleſſings, but alſo deſerve the good report of all Godly people.*

4. When it is ſaid, *that all Adams poſterity by his fall were become plain reprobates, and caſt-awayes, being perpetually damned to the everlaſting pains of hell fire.*

5. When it is ſaid, *that it is not to be born with, but a great ſhame, for an honeſt man to beat his maid-ſervant, though ſhe be a bond ſervant.*

The Thirty-ſixt Article of Religion, Touching the book of Conſecration of Archbiſhops and Biſhops, and of ordering Prieſts and Deacons, is not to be allowed, nor acknowledged, to be agreeable to the word of God. For

1. Not one Miniſter of fourty doth know what that book containeth, nor how to come to the ſight of it.

2. It doth not (whereas that Article ſaith it doth) contain all things that are neceſſary, but omitteth ſundry things which (by the ordinance of God) ought to be obſerved in the ordination of Miniſters. For

1. The examination of the life and learning of the Deacon and Prieſt, is committed only to the Arch-deacon.

2. The voices and conſent of the people over whom the Miniſter is to be ſet, is not (by this book) required to his election and calling.

3. The ordination of the Deacon by impoſition of hands is permitted to one man, viz. the Biſhop.

4. The Prieſt receiveth in his ordination no authority to govern the flock and exerciſe the diſcipline of Chriſt,

but

but onely to preach the word, and administer the Sacraments.

3. Some manifeſt untruths are avouched in it, (whereas the Article ſaith, it hath in it nothing that is of it ſelfe ungodly. As

1. When it is ſaid, *that it is evident to all men diligently reading the holy Scriptures, and ancient writers, that from the Apoſtles times, there have been theſe orders of Miniſters in Chriſts Church, viz. Biſhops, Prieſts and Deacons.*

2. Where it is ſaid, *that this Realm hath received the diſcipline of Chriſt as the Lord hath commanded*, whereas God hath commanded there ſhould be governing Elders, to exerciſe the diſcipline of Chriſt in each Congregation, which our Realm hath not as yet received.

3. Where it is ſaid, *that God did inſpire the holy Apoſtles to choſe* St. Stephen *into the order of Deacons, which is mentioned in this booke*, and that the Deacons then to be ordered, *are called to the like office and adminiſtration that Stephen was called unto.*

4. Some places of holy Scripture are perverted in it. As

1. When *Acts* 6. & 17. is applyed to warrant the ordination of our Deacons,

2. When the Biſhop is appointed, in the ordering of a Prieſt, and the Archbiſhop in the conſecrating of a Biſhop, to uſe theſe words, *receive the holy Ghoſt*, as our Saviour did at the ſending forth of his Apoſtles.

5. It containeth ſundry Popiſh errors and ſuperſtitions, whereas the article ſaith, *it hath in it nothing, that of it ſelf is ſuperſtitious.* As

1. That it alloweth and eſtabliſheth the offices of Archdeacons and Archbiſhops.

2. That Deacons, Prieſts, Biſhops, and Archbiſhops, are made ſeveral orders, and degrees of Miniſtry.

3. That the Miniſter of the Goſpel is uſually called Prieſt.

4. That it ordaineth an office of Deaconſhip with charge to read Homilies, preach the word; and adminiſter Baptiſme.

5. That the Lords Supper is dignified above Baptiſme, and

confirmation above both, when the Deacon is permitted to baptize and not to adminiſter the Lords Supper, the Prieſt to miniſter both Baptiſm and the Lords Supper, the Biſhop only to confirm.

6. That private and ſecret prayer is preferred before publick, and that in a publick place and action. *For the congregation is deſired (even in the midſt of the ſolemn action in ordination of a Prieſt) ſecretly in their prayers to make humble ſupplications to God for the foreſaid things. For the which prayers there ſhall be a certain ſpace kept in ſilence, that done, the Biſhop is appointed to pray again.*

6. Sundry things in it are abſurdly ſpoken, and directly againſt that which is done and practiſed (and to ſpeak ſo ſpecially in ſo holy and ſolemn an action, is a wicked thing.) As

1. When in the ordination of a Deacon it is ſaid, *take thou authority to preach, if thou ſhalt be called thereunto.*

2. When both in the ordination of the Deacon and of the Prieſt the Biſhop requireth the congregation to deliver whither they can ſay ought againſt the party to be ordained, where as it is well known that the Biſhop uſeth ſeldom or never to give orders in a publick congregation, and if he doth at any time, it is in ſuch an one, where the people is altogether unacquainted with the converſation of them that are to be ordained.

3. When the Prieſt is asked *whether he will give his faithful diligence alwayes to miniſter the doctrine and ſacraments and diſcipline of Chriſt, as the Lord hath commanded*, whereas it is well known that no Miniſter is allowed to exerciſe the diſcipline of Chriſt, as the Lord hath commanded.

And theſe faults that are in that Book of Ordination which is of the laſt edition and moſt reformed. In the former edition (which ſeems by the words of the 36 Article to be, that we are required to ſubſcribe unto and which it may be ſome of the Biſhops do ſtill uſe) there are other corruptions. As

1. That the Cope, Albe, Surplice, Tunicle and Paſtoral ſtaff are appointed to be uſed in ordination and conſecration.

2. That the oath of Supremacy is thus concluded, *So help me God, and all Saints, and the holy Evangeliſts.* So

So much touching the Prayer-Book and its appurtenances, the ceremonies againſt which the Lincolnſhire *Miniſters ſeem only to engage, touching forms of prayer in general, enough has been ſaid by divers, & againſt this form, enough by theſe, in a word, light has done its part once and again, if we abide by the Garlick & Onions ſtill, the wound is on our will, not on our underſtandings, which muſt be the work of a divine hand to heal: The truth is, ſpiritual worſhip is hard work, and this well accommodates to fleſh and blood, no wonder we are ſo loth to leave it, Two objections are (notwithſtanding all that has or may be ſaid) in the mouths of many:---- 1. Let them that diſlike this make a better, to which this whole diſcourſe ſeems to reply, firſt mend your old, and that may prove as hard a work as to make a new:--But 2. Others tell us, the buſineſs is not* tanti, *that we ſhould be ſo violent for, or againſt, our difference is not much, let us bate a little of our principles and we may ſoon agree, this objection is well framed, and better anſwered, in that convincing piece Smectymnus.* Page 63.

And whereas they pretend, that they differ from us only in a Ceremony or an Organ-pipe, (which however is no contemptible difference) yet it will appear that our differences are in point of a Superior Alloy. Though this Remonſtrant braves it in his multiplied queries. *What are the bounds of this Church? what the diſtinction of the profeſſors and Religion?* what grounds of faith? what new Creed do they hold different from their Neighbours? what Scriptures? what Baptiſme? what means of Salvation other then the reſt? yet if he pleaſed he might have ſilenced his own Queries: but if he will needs put us to the anſwer, we will reſolve them one by one.

Firſt, If he ask what are the bounds of this Church? we anſwer him out of the ſixt of their late founded Canons; where we find the limits of this Prelatical Church extend as far as from the high and lofty Promontory of Archbiſhops, to the *Terra incognita* of an *&c.*

If what *Diſtinction of profeſſors and Religion*; we anſwer, their worſhipping towards the Eaſt, and bowing towards the Altar, proſtrating themſelves in their approaches into Churches,

placing

placing all Religion in outward formalities, are visible differences of these Professors and their Religion.

If what new Creed they have, or what grounds of Faith differing from their Neighbours? we answer, Episcopacy by divine right is the first Article of their Creed, absolute and blind obedience to all the Commandements of the Church (that is, the Bishop and his Emissaries) election upon faith foreseen, the influence of works into *Justification*, falling from grace, *&c.*

If what Scripture? we answer, the Apocrypha and unwritten Traditions.

If what Baptisme? a Baptisme of absolute Necessity unto salvation, and yet unsufficient unto salvation: as not sealing grace to the taking away of sin after Baptisme.

If what Eucharist? an Eucharist that must be administred upon an Altar or a Table set Altar-wise, railed in an Eucharist, in which there is such a presence of Christ, (though *Modum nesciunt*) as makes the place of its administration the *throne of God*, the place of the *Residence of the Allmighty*, and impresseth such a holinesse upon it as makes it not only capable, but worthy of adoration.

If what Christ? a Christ who hath given the same power of absolution to a Priest that himself hath.

If what Heaven? a Heaven that hath a broad way leading thither, and is receptive of drunkards, swearers, adulterers, &c. such a heaven as we may say of it, as the Indians said of the heaven of the Spaniards: Unto that heaven which *some of the Prelatical Church* living and dying in their scandalous sins, and hateful enormities go to; let our souls never enter.

If what means of Salvation? we answer, confession of sins to a Priest, as the most absolute, undoubted, necessary, infallible means of Salvation.

Farre be it from us to say with this *Remonstrant*, We do fully agree in all these and all other Doctrinal, and practical points of Religion, and preach one and the same saving truths. Nay, we must rather say as that holy Martyr did, *We thank God we are none of you.*

Nor

Nor do we becauſe of this diſſention fear the cenſure of uncharitableneſs from any but uncharitable men. But it is no unuſual thing with the Prelates and their party, to charge ſuch as proteſt againſt their corrupt opinions and ways, with uncharitableneſſe and Schiſme, as the Papiſts do the Proteſtants: and as the Proteſtants do juſtly recriminate, and charge that Schiſme upon the Papiſts, which they object to us; So may we upon the Prelates: And if *Auſtin* may be judge, the Prelates are more Schiſmaticks then we. "Whoſoever envy thoſe that "are good, and ſeek occaſions to exclude and degrade them, "and are ſo ready to defend their faults, that rather then "they will leave them, they will deviſe how to raiſe up trou-"bles in the Church, and drive men into conventicles and "corners, they are the Schiſmaticks.

To all which for a cloſe, we ſhall make bold to borrow one ſhort Query of theirs; Page 65. Whether that aſſertion, No Biſhop, No King; and no Ceremony, no Biſhop, be not very prejudicial to Kingly Authority? For it ſeems to imply, that the Civil power depends upon the Spiritual, and is ſupported by Ceremonies and Biſhops.

But with Biſhops we will not be too bold, for, for ought we know, they may prove their function JURE DIVINO.

Reaſons why the Service-book *was refuſed of the* Church *of* Scotland.

Reaſon I.

IT containeth divers Points and Directions, which would breed a change in ſome Articles of that Doctrine and Diſcipline of the Church of the ſaid Kingdom, which is both warranted in Scripture, and approved by Parliament.

Reaſon II.

IN the pretended Communion, it hath all the ſubſtance and eſſential parts of the Maſſe, and ſo brings in the moſt abominable Idolatry that ever was in the world, in worſhipping of a breaden God, and makes way for the Antichriſt of *Rome*, to bring this Land under his bondage again, as may be ſeen at large by the particular of that Communion: Wherein ſome things that were put out of the Service-book of *England*, for ſmelling ſo ſtrong of the Maſſe, are reſtored, and many other things that were in it, are brought in out of the Maſſe-book; though they labour to cover the matter, it hath the commemoration of the dead; the Table ſet Altar-wiſe; the oblation of the Bread and Wine to God before the conſecration; it hath the Popiſh conſecration; that the Lord would ſanctifie by his Word and by his holy Spirit, thoſe gifts and creatures of Bread and Wine, that they may be unto us the Body and Blood of his Son, and then repeat the words of Inſtitution to God, for that purpoſe; it hath an oblation of it again, after it is conſecrate, the conſummation by the Prieſt, kneeling before the conſecrate Bread and Wine, it takes away the eating and drinking by Faith, mentioned in the *Engliſh Liturgie*; it hath the pattine Challice, two Paternoſters in *Engliſh* before the Maſſe; and ſeveral other particulars, that would take a long time to rehearſe and confute.

Reaſon

Reaſon III.

THough they would take away the Idolatrous Maſſe out of it, yet it hath a number of Popiſh ſuperſtitious and idolatrous Ceremonies; as twenty-nine holy-dayes, whereof twenty-two are dedicated to Saints, two of them to the Virgin *Mary*; the one whereof is called, *The Annunciation of our Lady*; So ſhe is made a Lady to Chriſtians, not being on earth, ſhe muſt be a Lady in Heaven; is not this to make her a goddeſſe? It hath fourteen faſting dayes, and ſome weeks, it hath alſo the humane Sacraments of Croſſe in Baptiſme, Laying on of the Biſhops hand in Confirmation; a Ring for the outward Seal in Marriage, a ſanctified Funt, holy water, holineſſe of Churches and Chancels, private Baptiſme, private Communions, Ceremonies for burial of the dead, and purification of Women after child-birth; the Prieſt ſtanding, kneeling, turning to the people, and conſequently from them, ſpeaking with a lowd voice, and ſometimes with a low voice; the peoples ſtanding at Goſpels, at *Gloria patri*, and Creeds; their anſwering to the Miniſter, and many ſuch like, in number above fifty: beſides any religious Ornament that the King or his Succeſſors ſhall preſcribe, and Ceremonies that Biſhops ſhall determine, or that ſhall be contained in Books of Homilies to be ſet forth hereafter.

Reaſon IV.

AND though they would take out of the Book, both the Maſſe, and all thoſe ſuperſtitious Ceremonies, yet it hath a number of other material errors; as leaving unread above a hundred and twenty Chapters of Gods Word, and putting this reproach upon them, that they are leaſt edifying, and might beſt be ſpared, and reading ſundry Chapters of the Apocrypha, under the ſtile of holy Scripture of the old Teſtament; it hath a Lettany more like conjuring, than like prayers; it hath ſome places out of which Papiſts may prove that Sacraments are abſolutely neceſſary to ſalvation, in appointing Baptiſme in private, with ſuch haſte, that if neceſſity require, he that baptizes need not ſo much as to ſay the Lords Prayer, and out of which they may prove, that Sacraments give grace

by their work wrought, in saying children that are baptized have all things necessary to salvation, and be undoubtedly saved. It hath o her places, out of which they may prove more Sacraments than two, which they say, every Parishioner who is already baptized shall communicate, and shall also receive the Sacraments, and that two Sacraments are generally necessary to prove salvation; as if there were others, either not so general, or not so necessary. It hath other places, out of which they may prove universal grace, saying *God the Father made me and all the world, and God the Son redeemed me and all mankind:* one Collect pretends to beg from God that which they dare not presume to name; and a number of others of this sort.

Reason 5.

THough likewise they amend all those errors, and that there were no material error in it at all, though they read nothing but Scriptures, yea, and that all their prayers and exhortations were nothing but words of Scripture; yet such a Liturgie were not lawful to be made the only form of Gods worship in publicke: for though a formed Liturgie may be to serve for rule to other Churches, and monuments to posterity, what forms are used, or that it may lead the way, or be a direction to those that are beginning in the Ministry; yet it is not by reading of prayers and exhortations that the Lord appoints his servants of the Ministry to worship him, or edifie his people, but he hath given gifts to them to expound Scripture, exhort, pray, and preach, which they ought to stir up and use, and though they may in their private studies take help of other mens gifts, yet it is not lawful for a man to tie himselfe, or be tied by others, to a prescript form of words in prayer and exhortations, for these Reasons.

Ten brief Reasons as followeth.

Reason I.

BEcause such a prescript form is against the glory of God, in stinting to him such a daily measure of service, and so hindring the many spiritual petitions and phrases that otherwise would be if Gods gifts were used.

Reason

Reaſon II.

BEcauſe it is againſt the dignity of Chriſt, in making his gifts needleſſe ; for though he ſend down no gifts at all, they can ſerve themſelves with the Book without them.

Reaſon III.

IT quenches the holy Spirit, becauſe it gets no imployment.

Reaſon IV.

IT hinders the edification of Gods people, they may as well ſtay at home & be edified by reading the Book themſelves.

Reaſon V.

IT is againſt the Converſion of thoſe that know not God ; Will ever a ratrime of words ſaid over without feeling or bleſſing, work upon an unrenewed heart.

Reaſon VI.

IT will never ſerve to convince an heretick, to check a prophane perſon, or to waken a ſecure ſoule ; they may long goe on ere ſuch a ſervice bite upon them; yea, it foſters people in a preſumptuous conceit, that they are well enough, if they be preſent and ſay their part of Service.

Reaſon VII.

IT foſters a lazie Miniſtery, and makes way for putting down Preaching : they need take no pains, and therefore needs no ſtipend, yea, they may come from the Alehouſe, or a worſe place, and ſtep and read their ſervice, without either check or preparation.

Reaſon VIII.

IT may well be done by a boy of ſeven years old, and ſo every private man that can read, yea, a Turke if he can read, may be ſuch a Miniſter.

Reaſon IX.

BEcauſe it cannot expreſſe the ſeveral needs of all people unto God, or deal with them according to their ſeveral eſtates, that will alter otherwiſe than any Preſcript form can be applied unto.

Reaſon.

Reason X.

IF any one ſtinted Liturgie had been good or needfull, no doubt but Chriſt would have ſet one down to us. But the Prophets, Chriſt, nor his Apoſtles never prayed by any form invented by man, but upon all occaſions by the powerfull operation of the Spirit, as the Apoſtle *Peter* ſaith, 2 *Pet.* 1. 21. *Holy men of God ſpake as they were moved by the holy Ghoſt.* Again, Chriſt nor his Apoſtles never intended a ſet form of worſhip, in that they differ in the expreſſion of all their prayers to God.

Obj: *But you will ſay, Chriſt hath given us a ſet form of prayer*; Matth. 6. 9. *and therefore it is lawfull to uſe that form.*

Anſ. To this may be anſwered, that therein is concluded the ſum and matter of all Prayers, but the uſe of it is deſtroyed by way of form, alſo if it be uſed by way of form, the doctrine of Prayer is deſtroyed to which end Chriſt gave that part of Scripture. Again, if you take it in the letter, then is denyed the uſe of other Scriptures, as *Matth.* 7. 7. *Rom.* 8. 26. There the Apoſtle ſaith, *We know not what to pray for as we ought, but the Spirit it ſelfe maketh requeſt for us with ſighs which cannot be expreſſed.* Likewiſe the Apoſtle *Jude* exhorts the people of God *To pray in the holy Ghoſt*: the 20. verſe of that Chapter. That part of worſhip called Liturgie cannot be found in the Word of God, in the uſe of which Liturgie many commit abomination before God in abuſing his Word, in ſhewing more reverence by ſtanding up at one place, and ſitting down at another place of Scripture.

FINIS.